

W.P. THIRKIELD

Elijah H. Gammon
a memorial address

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Rev. Elijah H. Gammon

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QUARTERLY BULLETIN
GAMMON THEOLOGICAL SEMINARY

REV. ELIJAH H. GAMMON

A MEMORIAL ADDRESS

BY
WILBUR P. THIRKIELD, D. D.

PRESIDENT OF GAMMON THEOLOGICAL SEMINARY

DELIVERED ON FOUNDER'S DAY, DECEMBER TWENTY-THIRD
1891

ATLANTA, GEORGIA



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MEMORIAL ADDRESS.

THIS is our Founder's Day. In other years we have observed it with joy and gratitude, and with messages of hearty congratulation to our living friend and benefactor. Now out from us and away into the heavens he has passed to his reward. Henceforth this is also our Memorial Day, on which we shall not only contemplate his work, but shall also celebrate the character of the man who built his thought and life into this Institution which we cherish as his enduring monument.

This is no time for unconsidered tribute or indiscriminate praise. Like one before him, Mr. Gammon would rather change the established rule of necrology, "Say nothing but good of the dead," and substitute for it, "Say nothing of the dead but truth." He who was honest to the core and loved the truth would, if he could speak to us, ask on this Memorial Day only the tribute of unadorned and simple truth. Standing in the presence of his rounded life, in all honesty we may say: Here is a man of wisdom, energy, fortitude; of unbending integrity and indomitable perseverance; a man of genuine mental and moral texture through and through; without vanity and free from ambition, and of religious sincerity almost severe in its inflexibility. If at times stern and severe seemed this man, yet sterner and severer was he with himself than with others; a man whom we can think of as stoic or martyr, but never as one given to "softness or needless self-indulgence;"—in short, "at all times equally without pretension or parade, a simple-living, nobly-daring, much-enduring man." A strong lover of the truth; a stout advocate of justice and humanity; a preacher of righteousness; the poor man's friend—a son of God.

The mind loves a shining mark. The emblazoned deeds of the orator statesman, soldier, stir the imagination and command the homage of men. The quiet deeds of even the great and good that have larger and more lasting significance in the welfare of a race or the life of a nation, go almost unheralded and often unsung.

Great influences flowing forth from such a quiet life we are to bring to record this day. Here are no "moving deeds of flood and field" to chronicle; no triumphs of statesmanship or brilliant achievements of forum or pulpit. We are to consider the simple life of a plain man, who thought and lived out his life in this common-place world; a life that can be surveyed and mapped out; the life of a preacher, yet one for years more largely taken up with the plannings and figures of business that men call secular, than with the unseen and intangible realities of the world eternal; a life marked by no angelic visitants, glorified by no recorded visions celestial. Yet we are to look into the life of one who loved God and achieved large things for his fellowmen; who, amidst the world of business and the love of money and the deceitfulness of gain, cherished a noble purpose and a high philanthropy. We are to walk in brief companionship with a man who poured the matured powers of heart and brain into an institution for the redemption of a race and the spiritual uplift of humanity. If a life is to be estimated by results, then here is a life not to be measured by human measuring lines or computed by man's arithmetic. If to live in lives made better by our life and work is not to die, then here is one who mightily lives. If the measure of greatness is influences set in motion and sustained, that through all generations shall help mankind to larger life and spiritual power, then here is a life that lays large claim to greatness among men.

The name we commemorate is Elijah H. Gammon. His life is marked by some of the tender, heroic, enduring qualities of the old prophet whose name he bore. He was a man of the mountain-type, strong, rugged, stern; yet, clothed as are the mountain sides with verdure and flowers, so he, to those who knew him best, with a tenderness and beauty of nature befitting his heroic mould.

For years associated with him, in relations almost filial in their trustfulness and growing veneration, when, on the third day of last July, among the granite hills of his own native New England, the tidings came of the death of this father in Israel,

I felt that an Elijah had indeed been called for, and my heart cried out: "My father! my father! the chariots of Israel and the horsemen thereof!"

Who that knew him could doubt his triumphal end? During all his closing years, his thoughtful, prayerful, unselfish planning for a School of the Prophets, had prepared him for a prophet's ascension and a prophet's home. We go on with our work, as did the companions and friends in the Prophets' School at Jericho, and we see his face no more. Men say, "His life has gone out." No; his life is going on. "His light quenched." No; his faith in God, witnessed by his princely beneficence, has set his light as a star in a golden candlestick. The candlestick is removed, but the light shines on.

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

"So, when a great man dies,
For years beyond our ken,
The light he leaves behind him,
Lies upon the paths of men."

Youth.

Elijah H. Gammon was born on Gilman Pond plantation, now Lexington, Maine. The year was 1819, December the month, the day the 23rd.

The oldest son, he early knew the humble, toilsome life of a Yankee farmer's boy, hardening his tissues by severe labor; felling the pines; rolling rocks from the fields and building those stone fences, to stand gray and lichen-covered for generations; trudging off through the snow to the district school; studying his lessons of nights by the light of pine knots; hearing sermons in the humble meeting-house from the Methodist itinerant. On the little farm of his parents, struggling against poverty, the toilsome youth of Mr. Gammon was spent. The home was humble, but its four walls did not limit the horizon of an aspiring mind. God's world was in clear view, and he had a mind open to the divine significance of things.

He was well born, inheriting from a poor but honest and sturdy ancestry a stout body, a clear brain, good natural sense, strong, healthy instincts ; the very best ground out of which to grow solid manhood.

The Preacher.

The two facts that stand out clear in the life of Mr. Gammon in Maine, are his conversion at the age of seventeen under the preaching of James Farrington, and his entrance on the work of the ministry at the age of twenty-four.

Recognizing God's special claim upon him in a divine call to the ministry, at the age of nineteen he is teaching school to assist himself in his preparation for this work. Licensed to preach in 1843, he is appointed to Wilton, in which place he marries Miss Sarah J. Cutler. In 1851 failing health from bronchial difficulties induced him to join the large company of New Englanders, who had found a milder climate and large fields of usefulness in Illinois. Here he entered the Rock River Conference and filled appointments at St. Charles, Jefferson street, Chicago—the nucleus of Centenary church, which, in later years, his thought and devotion did so much to build up and sustain—and Batavia. In 1855 occurred the death of his wife. At the close of his first year at Batavia in 1855, his qualities as an administrator called him into the presiding eldership, where his systematic energy and skill found a larger field in organizing and directing the work of the church. Mr. Gammon was married in 1856 to Mrs. Jane C. Colton, a woman of superior culture and noble Christian character. In 1858 his health again breaks; the old bronchial trouble takes chronic hold on him; and that year he takes a superannuated relation to the Conference.

Mr. Gammon was a man of the first order of native ability. Of large brain and strong powers of reasoning, he placed not so much dependence on printed books as some men. The world of nature and human life was an open book to his observant mind. He worked carefully his own natural resources. He knew the Bible, and was a preacher of the Word. The quality of his preaching is indicated in his choice of texts, a record of which

during the greater part of 1853, '54 and '55 we have. They are texts suggestive of the basal doctrines of Christianity; texts which are a call to solid thinking on life and destiny. Numbers of them reveal a sympathetic heart open to the trials and struggles of his people. As a pastor he was methodical, tender, painstaking. He

"Lived himself the truths he taught,
White-souled, clean-handed, pure of heart."

Two incidents come to us from the life of this preacher of righteousness which are prophetic, and should have record here as throwing light on the special philanthropic work that crowned his life. They show that this pouring forth of the best treasures of thought and planning and giving in his last years, more especially for the sake of a race struggling up out of bondage, was the result of no mere whim or caprice or sudden impulse of generous sentiment for the Negro.

Away back in Maine when anti-slavery men were few and a hated band, he took his stand against slavery. Being solicited to open with prayer a meeting called in the interests of the Mexican war, he refused, because he believed that the war was in the interests of unrighteousness. He voted the first abolition ticket and continued on that line till Emancipation.

Up to the time that he entered the Rock River Conference, no anti-slavery resolution had been passed by that body. He suggested, at an early session, to one of the leading members, that action on this vital subject should be taken, and he was thus indirectly instrumental in securing the passage of the first resolution against slavery in that conference.

The Man of Business.

For a full year after he was forced by failing health to leave the pulpit, Mr. Gammon waited before entering upon a settled business. The choice of the enterprise into which he finally put his thought and strength is a revelation of the sagacity of the man, guided, as we believe, by Divine Providence. His prophetic eye saw the immense harvests to be gathered out of the great West and the possibilities of machinery in reaping them. His influence and success in developing this industry is

simply phenomenal when we remember that up to the age of forty his only experiences had been those common to a farmer's boy, a school teacher and a Methodist preacher. Yet, from *Easter's Implement World*, we have this remarkable tribute to the business ability and genius of the man:

"It is hardly possible to measure the influence Mr. Gammon had in the successful improvement of the methods of reaping the harvests of the world, and also it is not too much to say that the development of the harvester and binder used to-day everywhere in all grain-fields from what was known and used twenty years ago is largely due to him. He was connected with its progress almost from the beginning and with the experiments made until the development into the successful machine used to-day by thousands of farmers."

Under the guidance of events, ordered by a wisdom higher than his own, the man himself, with his keen insight, unerring judgment and power to see into and measure the demands of the future, furnishes the only explanation of this remarkable record of achievement. He had the mind that would grasp large plans and hold them clearly before him till he could see all round and through them; yet also that mastery of details, which is the strength of successful execution.

His life was not found between the lids of his ledger. His soul lived outside the mechanism of business. He stood aloft, master of the machine. He was not like that man of business spoken of by Hazlitt who, merely yoked to a go-cart, destitute of imagination, had "no ideas but those of custom and interest on the narrowest scale;" but rather belonged to that class of men alluded to by Burke in his speech on the India Bill, "merchants who acted in the spirit of statesmen."

The Philanthropist.

As a preacher, Mr. Gammon's active work was over thirty years ago. As a man of business, his marked success with its record of honor and probity, would inevitably have been forgotten along with the careers of other men of affairs. It is as a philan-

thropist that his name will be known and honored among men. We give honor to this man not chiefly because this Institution bears his name, or because he gave his half-million of treasure to found and perpetuate it; but for the reason that this Seminary largely embodies his life. Emerson speaks of an amiable and accomplished person who undertook a practical reform; yet he was never able to find *in the man* the enterprise of love he took in hand. Hence his action was tentative and could not inspire enthusiasm.

Not so with Mr. Gammon. Back of all his giving was a great soul filled with love for humanity, and a firm and well-formed purpose to incarnate his life in a form that should live for the cause of God and man, and thus perpetuate his ministry that was cut short. He deliberately set his mind to the task of choosing the field of his beneficence. Once chosen, tested, adopted, the work represents not merely his money. The best thought and energy of the man are poured into it with a devotion as deliberate as it was devout, and which finally kindled into an enthusiasm that made luminous and glad his closing years.

Mr. Gammon's relations to the beginnings of this Seminary are illustrated in that peculiar type of deliberation in which an acute observer has discovered four processes: "When E. H. Gammon had an important subject upon his mind, he would conceive an idea and allow it to germinate without mentioning the subject to any person; this process might take months. Next he would begin to ask questions about it in a way so quiet that only to those who knew him well would there be any indication of his thoughts. The third step was the suggestion to those with whom he conferred of various hypotheses as to their conditions, limitations, cost, probable results. After this a long period of silence, out of which he would emerge with a matured plan. Afterward it was difficult to cause him to vary."

Cherishing a plan of large beneficence, his mind turns towards the South as a possible field for profitable investment for the kingdom of God. He sees here a race that has shown since emancipation elements of stability and power in their intellectual

and religious life. With a genius for religion ; with largely an untrained ministry ; with their future hinging on the intelligence, purity and stability of their church life, Providence uttered a Macedonian cry for an institution especially devoted to the preparation of a trained and consecrated Christian ministry. In an hour of conscientious meditation, some such call must have reached Mr. Gammon.

Seeking light on the subject from his old friend, Dr. Fuller, he is encouraged and his mind is directed towards Atlanta. At about the same time Bishop Warren has taken up his episcopal work in the South, and God lays on his heart the burden of a trained ministry especially for the colored race. Providence brings these men together. The story of the beginnings and the progress of their work in which they builded larger than they knew, is best told in the account given in the *CHRISTIAN ADVOCATE* by Bishop Warren himself :

“ Having been in partnership with him in his most important business, I wish to put on record some knowledge gained in that intimate relation. While I was under a burden of soul and importunateness in prayer for the means of educating the leaders of our half-million church members in the South, Brother Gammon caused it to be intimated to me by Dr. Fuller that he was interested. I immediately started for Chicago. The result of a long, earnest and comprehensive conversation was that we would go into partnership to establish a theological school at Atlanta. He was to put in \$25,000 and I \$20,000. I depended on the Lord’s treasure in the hand of his stewards to back me. He needed no backing. Before we got through we each had put in more than we proposed. When the school building was finished we dissolved the partnership of business, but kept the one of heart, which had grown to be far dearer and more important than the other. To the end of his days we were known to each other as ‘my partner.’

“ Soon after the school was finished he took out all the money I had put in and built a hall for Clark University, adjacent, and honored me by calling it by my name. He never knew that

the Theological Seminary was to be called by his name till it was done. When he saw that the Seminary had a need he met it. One day he said to Dean Thirkield's wife: 'This great school-hall is not a fit place for you and your little children. Come out on the campus and select a spot for a house.' He built it. And then built three more for other professors. A library building was needed. He met it with one of the most artistic buildings that ever delighted a well-trained and appreciative eye.

"Then he took the School into full membership to love and to cherish till death part. He meant to endow it with a quarter of a million dollars. He did. The result may turn out that he wrought larger than he knew; certainly larger than we knew. It was a wonderful and rare opportunity, and this old-time abolitionist from Maine had matured the insight to perceive it. The opportunity was not far behind Lincoln's; millions, for thousands of years, shall call him blessed."

He has found a wise and zealous partner in Bishop Warren, who is warmly seconded by Dr. Rust, and the commodious and well-appointed hall is soon rising on the commanding site, specially purchased for the building. Twenty thousand dollars of his gift endowed the chair of the first professor, Mr. Gammon's only stipulation being that he should be a young man.

The Dean of the School, then a department of Clark University under the presidency of the Rev. E. O. Thayer, entered upon the work of organization and instruction, October 3d, 1883, with two students in attendance. A full three years' course of study is projected. A single professor, for two years, is left to carry on the School. This was the experimental stage of the work. With much deliberation and some tokens of abiding interest, Mr. Gammon waited and watched the experiment. Information as to the progress and possibilities of the work was always welcomed by him. These years of observation and careful inquiry satisfied his mind as to the urgent necessity, and the large possibilities of permanent usefulness of a thoroughly equipped school for the training of ministers for the ever-enlarging field of Christian enterprise, especially among the colored people of the South.

When his mind in its deliberations had once passed the experimental stage, those who had at times been inclined to discouragement at his reticence and seeming lack of hearty co-operation, were astonished at the large plans, the matured ideas, and the marked enthusiasm which, at one bound, he brought into the work. He had not been idle or indifferent as to the enterprise. Those four stages of that deliberation of a peculiar type were in "this long period of silence" bringing forth that "matured plan" from which "it was difficult to cause him to vary."

It has been thought that a better view of the man himself—of his relation to this work; of his high hopes and his growing enthusiasm, as the result of clear planning and settled convictions, might be best conveyed through extracts from Mr. Gammon's letters.

In the spring of 1885 came a memorable letter, for the first time revealing his large plans and his lofty and devoted purposes as to this enterprise, which had been silently maturing for, who can say how many years!

"Twenty-nine students is a large showing for the second year. I expect great results from your school. * * * I hope and intend that it shall be the best theological school of the whole South." * * *

In July, 1885, after a personal visit to Batavia, when matters as to the future of the school were fully discussed and the plan of endowment and enlargement definitely settled, and a second professor provided for, he gives most enthusiastic assurances of his entire devotion to the interests of the Institution:

"If you have your ordinary success in drawing the students in and teaching them, and I have ordinary business success, we will make that Institution such a power in the South as no one outside conceives of. I intend to devote the balance of my life to the interests of that school. I have faith in it *without a doubt*. [Italics his.] Please secure all you can for scholarships, in your travels, as that will fill up the school with good students."

Later, in 1885, he writes in high hopes:

"I believe if you and I live ten years, we will see your school

occupying a position in the front rank ; doing a work fully equal to Garrett or Drew, and so recognized."

His growing enthusiasm in the work was inspiring :

[1886.] "If I prosper in business and your faith fail not, * * * we will have sixty students there next year. Won't that be glorious?" *

His "glorious" anticipations were happily more than realized, the attendance being sixty-one.

The abiding interest of his episcopal "Partner" always delighted him :

[1886.] "I received a letter from Bishop Warren last week full of enthusiastic confidence as to the wonderful effects of the school."

The remarkable address of Dr. (now Bishop) Haygood at the Fourth Annual Opening of the school, wherein he gave the Institution a place of possible importance and responsibility second to none in the Methodist Episcopal Church, and in the entire South, gratified but did not surprise his hopeful and prophetic soul, as the following letter shows :

"I wrote you a few lines in haste, yesterday, of Dr. Haygood's speech as printed in the *Journal*. His whole speech must have been a wonderful production. I think the preachers of the South should generally have a copy of it, and possibly a judicious distribution of it in the North would do the school quite as much good. You must have had a glorious time.

"What amazed me was that Dr. Haygood's views so fully coincided with mine. I did not think there was a man, North or South, who agreed with me on the importance of your school ; but Dr. Haygood seems to be fully up to my measure. * * * It rejoices me exceedingly that he takes the same view of the subject. They are words fitly spoken, and their influence will never die."

As Mr. Gammon studied the situation, he became convinced that this school, to fulfill its largest usefulness, should be independent in its organization and government, and thus sustain the same relation to each school in the entire system of educa-

tional institutions of the Freedmen's Aid and Southern Education Society. His careful study of the field, and his long experience as a trustee of Garrett Biblical Institute, had led him to this view.

The following points are therefore important as outlining his plan. He writes, Feb. 18, 1887:

"They [the Freedmen's Aid Board] will hardly ignore my proposition or put it off indefinitely, as it contemplates securing the school an endowment of not less than two hundred thousand dollars at my death, I reserving the revenue from it during my life. The conditions are:

"*First.* That it be made an independent school, under the control of the Freedmen's Aid Society.

"*Second.* That they support the professors, except the senior professor, during my life.

"*Third.* That they give the school what lands it needs, as Dr. Rust and I can agree upon. I want some land west of Capitol avenue. I also want to help the school with what means I have to spare in building, etc., during my life."

What noble purpose; what generous confidence are here:

[1887.] "I would like to see it the best theological school of the whole South, white or black. I am certain that we are on the right track, and have made no mistake thus far."

We lay claim to the name philanthropist for our founder, because of the spirit of the man, as indicated in this account of his splendid beneficence. He did not wait till in sight of the grave and then cast off his wealth as a possession he could no longer use; but, *living*, he poured out his treasures; yea, more, he gave the ripe thought of his last years—planned, and prayed, and wrought for the equipment of this Seminary. The measure of his philanthropy is not in that he gave ten thousand dollars to Garrett, five thousand dollars to the Maine Wesleyan, thousands to churches and aid to many struggling students. The mere catalogue of benefactions is no measure of the real philanthropist. The *man himself*, his motive, his purpose, his sacrifice, his unselfish enthusiasm, his giving of thought and time

and heart for humanity—these are the test of genuine philanthropy. The history of this man stands the test.

“Not what we give, but what we share,
For the gift without the giver is bare.”

Before the Seminary was opened, he traveled through the South with Mrs. Gammon to view the field. To most men of wealth, the opening South was a name for business opportunity and gain. Their journeyings revealed to them mountains of coal, great beds of iron, railroads, cotton mills, lands, forests, water power. They saw an emancipated race, representing raw labor and profitable toil. The entire outfit meant opportunity for gain—a kingdom of wealth and power in this world. But here is a man who had given thirty years to iron and machinery, lands and business. His keen eye sees these material resources, but does not rest there. He is looking for higher things; for a kingdom that is not of this world; for an investment of money in mind; for making his wealth count for the Kingdom of God.

He sees a race numbering millions, with millions more to come. Out of two centuries of slavery, they have come with two positive inheritances—the English language and the Christian religion, without which their marvelous strides forward and upward in the last twenty-five years never could have been chronicled. They have reared the fabric of vigorous and aggressive church organizations. They have built more than ten thousand churches. A membership of a million and a half has been gathered. The form and vitality of the Christian religion has been preserved by a ministry largely ignorant, and often with low ideals of life and false conceptions of religion. The church is the centre of their social as well as religious life. The ministry is the centre of power, and to a great extent holds in its grasp the weal or woe of these people.

The race is rising into intelligent thought and independent purpose. A crisis is on the churches. The problem is how to hold the rising generation to the Church, by a ministry with little mental discipline or spiritual culture. The call for trained

ministers is growing urgent. It soon will be imperative. Yet, for these ten thousand ministers, preaching and to preach to ten millions of their race who shall look to them for light and guidance, there is not a single theological school in all the South, with liberal equipment, devoted distinctively and solely to theological training.

We lay claim to the title philanthropist for this man, in that he *sees, seizes upon, and occupies* this immense opportunity for the redemption of a race.

Why did his philanthropy take this form?

He did not endow this school merely for the sake of the Methodist Episcopal Church. He wanted to help all his fellowmen through all the churches. It was entrusted to the care and direction of the Methodist Episcopal Church, as best adapted through its spirit, organization and government in the South, to carry out his plans.

His benefactions took the form of a theological school because he believed that the ministers held the centre of power, and were to be the leaders of their race for years to come.

He established an institution open especially for the Negro race, not because they were black, but because they were the most needy of all men. He simply gave practical expression to his faith in the fatherhood of God and the brotherhood of man. He was no sentimentalist as regards the Negro. He simply had a heart as broad as humanity—a great heart backed by *conscience*—and without prejudice, it went out to this race as a part of God's family, needing the touch of Christ's hand, through him. He shared the view of Lowell:

“In the gain or loss of one race,
All the rest have equal claim.”

Those strong words, addressed by Wm. Morris to Elizabeth Fry in his “Vision of Saints,” may well be spoken of this friend of ours:

“O clear-eyed soul,
That saw undimmed the light above the mists
That blinded worldly eyes; because it knew
The Rule of Right—one with the Law of God!”

How many eyes, blinded by the mists of prejudice, failed to see the possibilities of usefulness among a despised people, just struggling out of conditions entailed by bondage—or *seeing*, spurned to link name and life-work to a recently enslaved race.

But here is a sun-crowned soul, whose eyes are “above the mists;” his conscience true to the “Rule of Right;” his purpose “one with the Law of God;” and so he builds his life into God’s ever-widening plans for a race; and now, ascended, takes his place alongside of those lovers of their fellow men to whom the Master has said: “Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me. Enter thou into the joy of thy Lord.”

The Man.

“The *man* is more important than the preacher,” is a saying of Mr. Gammon to Dr. Buckley, when in 1864, he had removed to Detroit and was seeking a pastor for himself and his family. This is just like him. He believed that the crown of creation is a man. Strong as he stands before the world as preacher, merchant, philanthropist, as we have seen—the real hiding of power is in the man himself.

He was a well-made man. Nature made him strong all through. There was a great deal *in* the man, of original endowment and capacity for growth. He was no mere accretion, but grew as an oak. Large of body, strong of brain, orderly, well-balanced, he was built up to stand “four-square to all the winds that blow.”

A man given to deep thought, he might well say—“My mind to me a kingdom is.” He had a genuinely live, vigorous mind; plenty of brains, and he knew how to use them. The greatness of the man lay in his strength and rectitude of will, rather than in versatility of intellect. He had the basis of scholarship. With the mind of a statesman, thorough training, good health and opportunity to exercise his powers would have given him a high place in the affairs of church or state. He was fitted not so much for leadership, as for counsel. He had wisdom and foresight that could plan a campaign, and a will to carry it through.

Integrity in its original meaning and deepest sense, was illustrated in his character—completeness, moral soundness. Double dealing, false words or dissembling looks cannot be thought of him. “The inner substance and the outer face” were a harmonious whole. He was no man to play a part.

Such was his breadth of view and largeness of heart, in his sympathy for humanity, that over his portrait in your library, might truthfully be written the words uttered by Governor John Albion Andrews, the brave, great-hearted War Governor, of Massachusetts, at the Martha’s Vineyard Camp Meeting :

“I know not what record of sin may await me in another world, but this I do know; I was never mean enough to despise a man because he was poor, because he was ignorant or because he was black.”

Nurtured in the close and frugal habits of New England life, frugality became the unconscious habit of his life. His salary for the first year in the ministry was one hundred dollars, and he saved a portion of that sum. Here was laid, in close living and hard experience in saving, the foundation of subsequent fortune. He was misunderstood, as he lived on, holding to the great fortune that was so rapidly multiplying in his hands. In this there was purpose. Seeing his entire life in the light of his closing years, we must say, here is a man who did his duty as God gave him to see it. How much easier to have yielded to the plans of others and to have scattered the fortune that, in his very latest years, so amazingly increased, and made possible the realization of his largest plans. His experience in old age gives indication that he always cherished some large and noble plan of beneficence with which to crown his life work.

His modesty was genuine and unaffected. During all these years, never a spoken word in public. It has been noticed that the enthusiasm of the students, at sight of the dear old gray head, embarrassed him. As a Trustee, his spirit of modesty appears in the following :

“My convictions are very strong upon this point, but I have no more rights than any other trustee. I voluntarily surren-

dered all my rights, so that it could not be said that I wished to control the school by my position or influence."

And what self command was his. He held his powers in control with the grip of a moral giant. No one could think of him as showing the flutter and weakness of mere hurry. He knew what haste meant, but with what calmness, tranquility, strength, did he face every emergency.

Gravity marked his bearing. He walked as one conscious of grave responsibility. His spirit of reverence and devoutness were marked. "He was a devout man ; one that feared God and prayed to God alway." Who gave alms to the poor, and builded a synagogue.

He never trifled with God's word. He did not have so much respect for the doctrines of men.

His devout and worshipful spirit found expression in joining his brother-in-law, Captain Newton, in building a beautiful temple of worship in the town of Batavia.

It is significant that his benefactions took that form. The choice of such an artistic plan, shows his delight in the beauty of the Lord's house. Truly,

" His soul was full of awe,
And reverence for all sacred things:
And brooding over form and law,
He saw the Spirit's wings."

Far removed from the sentimental, yet Mr. Gammon was a man of strong and even tender sentiment. True, in him, intellect and will predominated. Yet he delighted in nature, and had a fondness for the best in painting and sculpture. He was moved by the real, the strong, the genuine. Underneath all was a heart of peculiar tenderness, which did not appear on all occasions. Few men were more generous in their appreciation of straightforward, unselfish work. Like most men capable of the highest friendship, he had few close friends. These he grappled to his heart with hooks of steel. He confided in them, encouraged them, trusted them.

If I were asked to sum up the character of this man in a single term, I should utter the one word : " GENUINENESS."

This quality of reality, sincerity, honesty, incorruptibleness, was ingrained. He saw through the mere show of things. He hated shams. He was even inclined to look askance at all that savored of the sentimental. Mere rank or station counted little with him. He stood aloft, strong and fearless in his own integrity. He was no mere eye-servant, waiting for the verdict of his fellows or the suffrage of the world, in order to determine his course of action. He preserved a manful spirit of independence. He was a man of conscience. He opened his soul to the light; then followed that light that is from above. Man was not his master. He was the servant of God. Man's approval or condemnation were felt, but did not turn him from the line of light that, shining from above, marked out God's path for him. He was a bold believer, and a strong doer of the Word. An honest doubter,

"He fought his doubts and gathered strength,
 He would not make his judgment blind,
 He faced the spectres of the mind,
 And laid them: thus he came at length
 To find a stronger faith his own;
 And power was with him in the night,
 Which makes the darkness and the light,
 And dwells not in the light alone,
 But in the darkness and the cloud."

In the one fact of the conversion of this sturdy, thoughtful son of New England, however, we find the tap-root of his character. Without the influence of the Christian religion, the life and work of Elijah H. Gammon cannot be accounted for. He was a man of faith. He was rooted in God. From Heaven came the strength, inspiration and guidance that made the man. Fixed as is the oak in the earth, with roots girding the granite beneath, yet free in its upward growth of trunk and limb and leaf, drinking in the sunlight and tossing its branches in the storm; so was his soul fixed yet free in God.

Last Days.

It is a grateful memory, that of the last five months of Mr. Gammon's life among men, three were spent on this Campus—

a spot that had become the centre of his constant thought and affectionate interest.

Though much of the time in painful weakness, yet his delight was in the Seminary and its future. A new building for chapel, lecture rooms and offices occupied much of his thought. He studied plans for it, and figured out the finances of the enterprise; he longed to live to see this hall, completing the group of main buildings, rise on its granite foundations.

Though he said little, yet it is evident that he thought much of that *other building*, "the house not made with hands."

He did not want to die, but he was not afraid to die. He knew his stewardship was ending. The best calculations of his last years were given to the getting in readiness of his accounts for the Last Day.

One night, in the home of his much loved niece, he sat thoughtfully over the pages of an open "Guest Book," in which he had been asked to write. For years the home represented by that book had been his delight. But he was now looking beyond the temporal, as he wrote—"Yours in hope of immortality." Leaning back thoughtfully, he said: "You see what I have written. That's the one thing I think about most—the hope of immortality."

Soon after, lovingly attended by Professor and Mrs. Crawford, he went to his Batavia home. Here his last days were brightened by the presence and ministrations of the beloved wife, who, for thirty-five years, had been the inspiration and joy of his life; a rare woman, spiritually minded, generous, devout; who into all the plans of Mr. Gammon, entered with a personal interest and enthusiasm that cheered and sustained him in his most beneficent purposes.

In great peace, on July 3rd, he entered on immortality, leaving on record as his final word and testament: "I commit my soul to God and the Word of His grace, trusting in and through the merits of our Lord Jesus Christ, to obtain everlasting life."

"The chariots of Israel and the horseman thereof have

stooped for another Elijah. Whether it was honored more by the first passenger than the last God only knows."

From the beautiful Batavia church, his body was carried to Graceland Cemetery, and laid beside the cherished daughters, and the greatly beloved and only son, Charles Wesley.

The work of his hands in sowing and reaping was over. But his soul is living and working on through thought and purpose nobly embodied.

He, who, by his prophetic wisdom, had done more than any one man to send forth reapers whose multiplied powers should gather in the vast harvests of the great West, as the shadows of his day began to lengthen, standing near the Master and looking out upon the great fields of the South, heard a voice saying :

"Lift up your eyes and look on the fields ; for they are white already to harvest ; and he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

He could not go, but he could prepare men, and *send them* in his stead. And the significance of his response may be realized in the more than two-score of spiritual harvesters, who as Alumni of this Seminary are even now out in the fields reaping harvest of souls. With a work only well begun, with an Institution equipped for the centuries, "who can so forecast the years" as to give an estimate of the harvests to come that the sons of Gammon shall reap and gather into the Kingdom.

Praise God, he lived to see some results of his work ; and it is a grateful memory, on this his day, to recall how his last days were gladdened as he saw

"Ere his eye was darkened,
The sheaves of the harvest bringing ;
And knew, while his ear yet hearkened,
The voice of the seraphs singing."

Quarterly Bulletin.

FEBRUARY, 1892.

PUBLISHED BY THE FACULTY OF

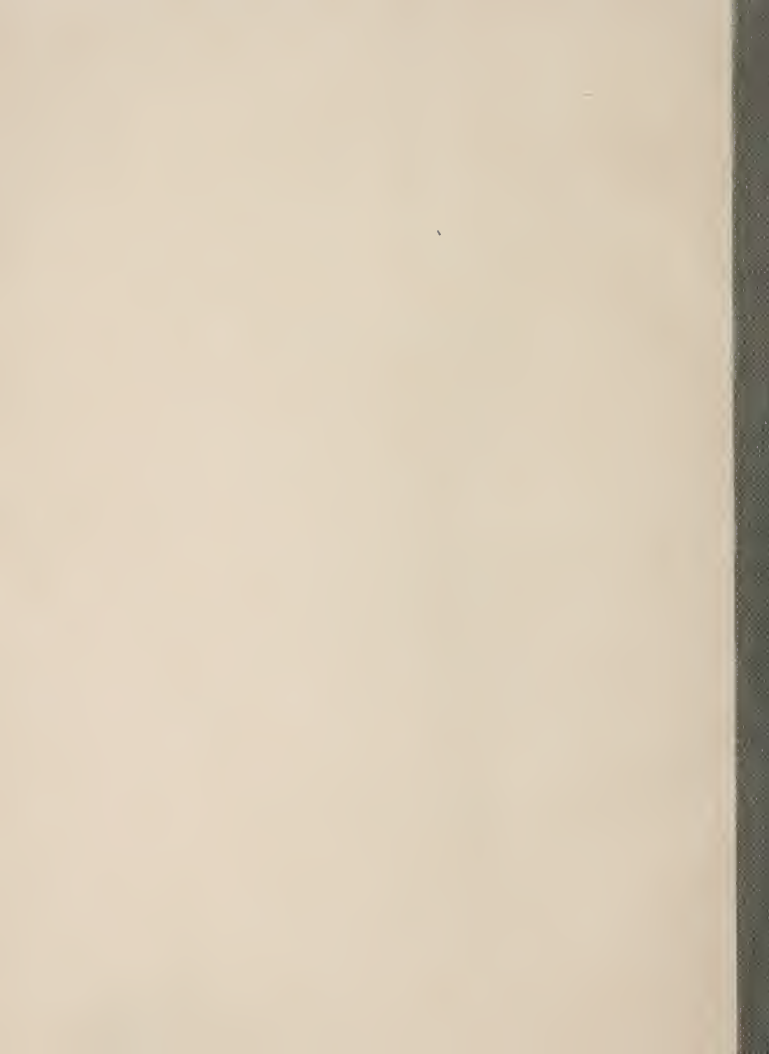
GAMMON ♦ THEOLOGICAL ♦ SEMINARY,

S. ATLANTA, GA., IN APRIL, JUNE, NOVEMBER
AND FEBRUARY.

Advertising Rates.—Five dollars per inch per annum. Reduction on a half column or more. Guaranteed circulation, 2,000 copies; February and April Editions, 4,000 copies each.

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